

Fellowship of the Kingdom Pamphlets, No. 13.

‘COPEC’

An Account of the Christian Conference
on Politics, Economics, and
Citizenship

By

S. E. KEEBLE

LONDON

THE EPWORTH PRESS
J. ALFRED SHARP

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DEAN INGE *says :*

RELIGION is caught rather than taught.' Is that true to-day? It is undoubtedly true that enthusiasm for such causes as Labour, or Christian Science, is generally begotten of personal work and personal testimony. Every living movement lays great stress on fellowship. No wonder! It is one of the richest features of our modern life. He is poor indeed who has no communion with other folk.

* * *

But what of Religion? Of our Religion? Is the infection of it spreading? What a delight it is (to anybody who is really keen about Christianity) to get into a circle of talk, vigorous, well-informed, where people are speaking from their hearts about the Faith. What a seed-plot! What a centre of infection!

* * *

Do you belong to such a group? Would you like to? A magazine is being published quarterly by the Epworth Press, 25, City Road, E.C.1., at the price of fourpence, which aims at the revival or creation of such living Christian circles. It is called 'Experience : A Journal of Fellowship.' Buy a copy and see if it does not help you. If you can suggest improvements in it, write to the Editors. They are out to learn.

* * *

It is worth your while.

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SOCIAL INTERCESSIONS

Our Father which art in Heaven, Hallowed be Thy Name.
Thy Kingdom come. Thy Will be done on earth, as it is in
Heaven. Amen.

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We pray Thee, O Lord, to hasten the coming of Thy
Kingdom and its righteousness; put an end to industrial and
international strife; establish true fellowship among men;
restore the apostolic order where no man shall regard aught
of the things which he possesseth as his own, but all things
shall be common, through Jesus Christ our Lord. Amen.

.

O Thou who art the Light of the World and the Saviour
of men, we beseech Thee to hasten the time when all the
scattered rays which Thou hast caused to shine may be
blended in the white light of perfect truth and love, in which
all nations and classes may walk together in complete harmony
and continual progress; we ask it in Thy Name, and for Thy
Glory. Amen.

COPEC

The Meaning and Significance of 'Copec.'

DURING the war the *Saturday Westminster* set a problem in which no noun was named, but only such 'words' as C.-in-C., R.A.M.C., G.H.Q., R.T.O. This is an age of abbreviations. I.O.U., Y.M.C.A., G.P.O., £. s. d., Bakerloo, are current instances; and so is 'Copec.' It is a word composed of the initial letters of the following title: 'A Christian Conference on Politics, Economics, and Citizenship.'

That now famous Conference was held for seven days in the Birmingham Central Hall in April, 1924. It was probably the most comprehensive gathering of English Christians since the Reformation, for, unlike the Edinburgh Missionary Conference, it included, though unofficially, members of the Roman Catholic Church. It was a social 'Edinburgh,' and even more. As the expression of a common mind amongst social Christians in all the Churches of this country it was unique, and it will probably be epoch-making.

The History of the Movement.

It is proposed in this pamphlet to give a succinct account of the history and work of the Conference, and also to set forth its message to the Christian Churches, and to society in general.

From 1880 onwards, pioneers, individually and in groups, had been seeking to quicken the dormant social conscience of the Church which had slept after the dying down of the Christian Socialist Movement in the late forties. Though misunderstood, bitterly

opposed or despised, they did not labour in vain. By the first decade of this century there was a sufficient number convinced of the crying need of social Christianity, for Christian Social Service Unions to be formed in most of the Churches.

In 1910, at the Oxford Easter Conference of the Wesleyan Methodist Union for Social Service, it was said 'that the Christian Church should take a leading part in social service,' and it was pointed out that this would be in line with the traditions of her best ages. For centuries social service of every imaginable kind was one form of manifesting the Christian life by the Church, as religious worship was another. These, too, were the ages when the feeling for worship, and for the beauty of the sanctuary, was at its highest. At the suggestion of the Council of this Union a preliminary meeting of representatives of the Christian Social Service Unions had been held in Birmingham in 1909 to create closer co-operation. It was felt at Oxford that it should be possible, finally, to secure a Federal Social Council of the Christian Churches in England, perhaps securing the adhesion of the Roman Catholic Church, and so make a Council of Social Service representing the entire Christianity of England.¹ The movement for union-federation went forward.

In 1912 the first Conference of Social Service Unions took place at Swanwick. Anglicans, Romans, Free Churchmen were all represented. This became an annual event, where the fundamental idea of the social co-operation of all the Churches was practically considered.

In 1914 the National Free Church Council appointed a 'Commission of Enquiry into Christianity and the Social Order.' It also sat at Oxford, doing valuable work until the outbreak of the war scattered its members. Amongst other things, it suggested the appoint-

¹ See *The Social Outlook*, U.S.S., 1910 (Sharp), pp. 202, 212.

ment of 'a committee of official representatives of the various Churches, Conferences, Congresses, and Unions upon the Social Question.'

In 1917 the Archbishops of the Church of England appointed several commissions, and in the following year appeared the important fifth report on 'Christianity and Industrial Problems.'

Thus there were evidences both in the Anglican and Free Churches of a growing social concern. The tide which had been so sluggish was beginning to flow strongly.

Finally, through the work of the Collegium¹ and others, after several unsatisfactory movements, the idea of a great Christian Conference elaborately prepared for was conceived, and in 1919 the project of Copec was born.

The Preparation for Copec.

The intention was that there should be a great Conference of representative Christian reformers; and that it should be prepared for by group-study and prolonged prayer. Three hundred Christian men and women consented to serve on the Council. Fourteen of these were bishops of the Church of England, and with them were many dignitaries and priests of the Roman Catholic Church, leading ministers of all the Free Churches, including Unitarians and Friends, and Christian laymen and women of distinction. In addition there were publicists, professors, economists, and social experts in many fields, with representatives of the Industrial Christian Fellowship, Social Service Unions, the Student Christian Movement, and other Societies. A strong executive was appointed, and the enterprise was launched. For a year it slowly felt its way, and gathered momentum. It then determined to proceed by the method, partly of group-study of prepared Questionnaires, and partly by memoranda upon

¹ The Collegium was a small but influential body of social experts and enthusiasts led by Dr. Temple and Miss Gardner.

them, secured from individual Christians who were recognized authorities and experts. Twelve Questionnaires upon a variety of social subjects were carefully prepared, and finally, nearly two hundred thousand of these were circulated. By 1922 seventy-three centres were at work upon them, their activities being enlarged by groups in Churches, in Social Service Unions, in Christian Student Branches, and in many other societies. Specialists and social experts also sent in valuable drafts and memoranda. The next step was to appoint twelve commissions upon which workers and thinkers of all schools and Churches were represented. These dealt with the mass of material sent to Head Quarters, made their own contributions, drafted, and finally signed and issued the twelve well-known Reports for consideration of the Conference at Birmingham. The Commissions took the whole of 1923 for their labours, and the active preparations for the Conference altogether covered at least three, if not four years. It cannot, therefore, be justly said that Copec attempted to settle a multitude of complex social problems in the hurry of one short week. It gave to them long and careful consideration, and never claimed at any time to settle them. But it resolutely and humbly sought to discover the bearing of Christianity upon them, to set forth the mind of Jesus Christ and the will of God, as it apprehended it, for the guidance of the Church and of society. It need hardly be said that the financial problem was severe, for a paid staff and extensive printing were necessary, and the field for funds limited. A sum of six thousand pounds, however, was finally raised, and in addition much voluntary service was given at financial sacrifice.

The Conference at Birmingham.

When the Conference assembled in the Birmingham Central Hall on April 6, 1924, it consisted of fifteen hundred delegates. About eight hundred came from the Churches. Some hundreds were sent from the two

Convocations, and the Diocesan Conferences of the Church of England; seventy were appointed by the Wesleyan Conference through their Social Welfare Department, and the remainder by the other Free Churches. Five hundred or more represented the Industrial Christian Fellowship, the Social Service Unions, the Student Christian Movement, the Y.M. and Y.W.C.A., the Adult School and National Brotherhood Movements, the Fellowship of the Kingdom, and numerous Copec groups. Two hundred individual delegates also attended, eighty of whom were foreigners, representing France, Germany, Czechoslovakia, Jugo-Slavia, Norway, Sweden, India, China, and Japan. The attendance at the sessions was remarkable. In spite of the long sittings, and the strain of the continual discussion of important and difficult questions, a wonderful enthusiasm was maintained. Even at the final gathering a thousand delegates were present. In addition public meetings were held, and committees and group-meetings innumerable were sandwiched in between sessions. The delegation consisted of all ages and both sexes. There was an entire obliteration of class, racial, and other distinctions. White and coloured, old and young, the distinguished and the obscure, met in complete fraternity. Students had beside them great dignitaries of the Church, who were 'humbled in these precincts, thence to be the more endeared.' A large proportion of those present were social reformers and Christian idealists; many were well-known social and economic experts, professors, statisticians, historians, statesmen, and scholars. But however distinguished in their several fields, primarily all were at this Conference as Christians, to seek and to further the Kingdom of God.

The chairmen of the Commissions presented the various reports and moved the Resolutions and Recommendations, all of which the delegates had in print before them. The discussions began and continued under the chairmanship of the Bishop of Man-

chester and Dr. Garvie alternately, as President and Vice-President. The speaking was of a high quality, and in it women, students, employers, workmen, the representatives of the Federation of British Industries, and of Trade Unions, as well as of the Church and of Societies, took an animated part.

The spirit and temper of the Conference were indicated by Dr. Temple in his opening address. He said that the complexity and baffling nature of social problems threw them back on God, that the Conference had a spiritual basis, and they were there not to debate, but to hear God speak, to gather God's thoughts, not man's thoughts. The Conference had been prepared for in the spirit of prayer,¹ and it continued in that spirit. The prolonged opening and closing devotions of each session, mainly liturgical and responsive, and marvellously varied, created a 'Copec atmosphere.' Here were no hurried and perfunctory opening 'exercises,' no brief conventional preliminaries which often lay their dead hand upon ecclesiastical conferences. Prayer here was real, deliberate, intense, amid awed silences and the consciousness of the Divine presence.

The delegates met in a spirit of complete unity and love. Dr. Temple rightly affirmed that Copec was 'the result of a growing spirit of unity.' Through long association and co-operation in one great cause, Christian unity had ceased to be an aspiration and had become a reality. In spite of marked divergences in philosophy, theology, church, social position, and outlook, all had been caught up into a larger synthesis. They were one in Christ, one in zeal for the social application of His teaching, one in the assurance of what He could accomplish through them, and they through Him. Toleration was forgotten because it was taken up into something more warmly Christian, and differences once thought vital seemed insignificant

¹ In an appendix some of the short prayers which were in daily use before Copec met are given.

in comparison with that which united the members of the Conference in a common crusade, the aim of which was to bring the spirit of Jesus into all the relationships of the modern world. They believed together in the mighty power of applied Christianity to save nations as well as groups, and society as well as individuals. In speaking of the apathy of the Churches, Evelyn Underhill voiced this deep and glowing conviction when she said: 'If Christ could convert individuals, why not communities? Why this lack of the dynamic of faith, hope, and love, this presence of a sterile Christianity? The call is for an unconditional consecration, and a Church of prophecy, of vision, of adoration, and of action.' Copec responded to that call, and during the week its spirit of venture and outspokenness nearly took away the breath of the Press. It ousted from the placards of the papers politics and pleasure, gambling, murders, and divorce, and became itself the sensation. The press-reports, spreading the news of the Conference far and wide, not only kindled the liveliest interest but stirred up that unsleeping opposition to Christian Social Reform which exists within as well as outside the borders of the Churches themselves. A deep concern for society and civilization filled the delegates. They feared that while individual Christians might multiply, as they did in Imperial Rome, yet civilization might perish, as did the Roman. Dr. Temple spoke for the Conference when he said that they represented 'a great movement within the Church for the Kingdom of God on earth. Machiavellian statecraft was bankrupt. It was time for the teaching of Jesus.'

The Reports and Resolutions of Copec.

When discussion began it was soon clear that there was a wonderful unanimity of outlook. Divergences of view there were, but those present had learnt how to agree to differ. And a common loyalty to Christ drew all together. No one sought to gain a personal

victory by a clever sally; all had their gaze fixed on the truth. They were not there to impose views so much as to exchange them, and in exchanging them to get ever nearer to Him whose mind was expressing itself through them all. And because they were there primarily as the disciples of Christ, they showed a fearlessness which, to those who did not see the deeper elements in the Conference, might have seemed recklessness. This manifested itself in the decisions upon such subjects as Capital Punishment, War, Conscientious Objectors, Imperialism, and Human Equality; but though new to modern ecclesiastical assemblies, it was deeply Christian.

The subjects which engaged the Conference, presented in the form of elaborate, reasoned reports from special Commissions,¹ were: 1. The Nature of God and His Purpose for the World; 2. Education; 3. The Home; 4. The Relation of the Sexes; 5. Leisure; 6. The Treatment of Crime; 7. International Relations; 8. Christianity and War; 9. Industry and Property; 10. Politics and Citizenship; 11. The Social Function of the Church; 12. Historical Illustrations of the Social Effects of Christianity. Delegates had been provided with proofs of them all in advance, and they were taken as read.

The Recommendations and Resolutions² from each Commission, as well as the Reports, which were accepted with but few amendments, are of great importance, and are calculated to guide and inspire the social and international thinking of the Church for a decade to come. They can only be briefly sketched in this pamphlet. Copec is not to be judged by the press-reports, nor even by the discussions at Birmingham, but only by its published reports, and its accepted resolutions.

¹ Published by Longmans & Co., six at two shillings, and six at three shillings a volume.

² They have been published separately, and can be obtained from 92, St. George's Square, S.W.1., for 2½d.

Reports 1, 11, and 12 are general, and contain the fundamental Christian principles which govern all the Reports. The first Report sets forth the conception of God which dominated Copec. God is everywhere conceived of as the God of Love revealed in Jesus Christ. Nothing out of harmony with Love can be right and Christian. The whole purpose of God as revealed everywhere is governed by Love. He is the immanent creative life of the universe and man, always and ever Love. The eleventh Report sets forth in much useful detail the social function of the Christian Church. It is a mine of fruitful suggestions, theoretical and practical. The twelfth Report gives concisely, over a period ranging from the first to the twentieth century, instances of the exercise and the neglect by the Church of its social function. Its perusal will be a surprise and an education to many.

The message of Copec in regard to Education (Report 2) was that there should be a national system from the elementary school to the university open to all, with maintenance where necessary. Fifteen should be the compulsory age for full-time education, and part-time continuation education during working hours should be established up to eighteen, with university education possible but optional. Thirty should be the maximum number for any school class. Adult education should be developed, higher training for teachers secured, and definite instruction in Bible teaching, in the light of modern knowledge. Increased expenditure must be cheerfully accepted as an indispensable condition for the social and spiritual progress of the nation. All education is to be dominated by a spiritual ideal in which true culture and 'discipline by freedom' are realized. Without education there can be no vision.

Concerning as it does the Home, Report 3 will attract much attention. It was the conviction of Copec that Christianity should show what Christian family life can and should be when founded on Love. The

home should be sweetened and sanctified by family worship. But before Christianity can create this spiritual atmosphere it must create in many cases a new material environment. Our present housing conditions—particularly the slums which make our large cities so utterly dreary—are not consonant with the realization of the Christian ideal of family life. All Christians should work to secure for others the necessities and comforts which they enjoy themselves, and which help to transform a house into a home.

The session on the Relation of the Sexes (Report 4), in which both men and women, doctors and divines took part, was marked by a brave open-mindedness. No pertinent aspect of this complex and delicate subject was shirked. Indeed, only in an assembly of Christians earnestly seeking the truth could there safely be such frankness. The Christian law of continence and purity as equally binding upon both sexes was reaffirmed. It was felt that young people should receive instruction in the matters of sex, and in the nature of Christian marriage. The sex-instinct should be sublimated through healthy recreation and opportunities for frequent social intercourse. Social outcasts were to be won back to society. No regulation of vice was to be allowed; and the Churches were urged to consider and give guidance upon the subject of birth-control.

Drink and gambling were briefly treated in the volume on Leisure (Report 5). Local Option was supported; lotteries in Churches and elsewhere were condemned; leisure was demanded for all. Instruction should be given as to its wise use in recreation, and in withdrawal for quiet and prayer. Detailed suggestions were made, and a philosophy of recreation was expounded.

The Report on Christianity and War (Report 8) was a twofold production—non-pacifist and pacifist, and the agreement of the two was remarkable. The final message of Copec was to the effect that 'war is

contrary to the spirit and purpose, as well as to the teaching of Jesus Christ'; that Christians should 'refuse to support in any way a war started before the matter in dispute has been submitted to an arbitral tribunal; that conscientious objectors to war-service should be protected from persecution, and that the Churches should seek to reach a common Christian conscience in regard to war.' These decisions have aroused great resentment. But Copec had counted the cost. Its only concern was whether its decisions were Christian.

Upon the great subject of Industry and Property (Report 9) Copec spoke in no uncertain voice. Its main conclusions were that in industry, commerce, and finance there should be a predominance of the motive of service over that of gain, that industry should be so organized that the workers should have an increasingly effective voice in determining the conditions under which they work, that the first charge on industry should be a remuneration sufficient to maintain the worker and his family in health and dignity, that the evils of unemployment and extremes of wealth and poverty are intolerable to the moral sense, that the rights of property depend on the degree in which they develop personality and serve the community. In short, exploitation must give way to service. These conclusions carry all the more weight when it is realized that amongst the twenty-five commissioners who signed the report were Sir Max Muspratt of the Federation of British Industries, the Solicitor General, Sir H. H. Slessor, Sir G. Paish, and Mr. Angus Watson.

The limitations imposed by this pamphlet prevent any detailed reference to the Report on Crime (No. 6) or to that on International Relations (No. 7). In the latter the League of Nations Covenant was enthusiastically commended, and it was asserted that racial problems should be approached in a new and Christian spirit. The Report on Politics and Citizenship (No. 10),

Prof. H. G. Wood declared to be 'a masterpiece of compressed and concise statement.'

It is evident, even from this condensed and fragmentary account, that Copec explored a vast territory. It braced itself to heroic tasks—tasks which would be impossible unless undertaken in the strength of Him who is 'the Master of the impossible.' Bishop Gore, one of the bravest pioneers in Christian social service, was 'thrilled with awe.' He heard the feet of those who had struck their tents and were already on the march. He solemnly asked the assembly whether it was ready for the consequences—scorn, misunderstanding, and hostility? Did it really understand that it was now committed to deeds in harmony with its words? Was it ready to fill up what was lacking of the afflictions of Christ and to share in His cross? The pride, pomp, and power of the world would rise up against such Christian opinion and action. But Copec, if awed by this, was fearless and unafraid. It was ready 'to live dangerously.' Many pioneers and veterans there rejoiced to see the dawn which set its triumphant seal on dreams and visions. With them it was far from being 'Nunc Dimittis'—rather the feeling:

Bliss was it in that dawn to be alive.

Hitherto they had been a minority. To be now in a majority was a supreme hour. Those who had been used to 'the lonely furrow' now realized in this harvest the depth and extent of the ploughing done. They who had been 'a remnant' now beheld the promise of a new kingdom. Copec was a happy pledge of social Christian progress, and the assurance of final victory. No one could dismay them.

The Main Message of Copec.

What then is the main message of Copec?

It is a clarion call to all those who are animated by the spirit of such movements as the Student

Christian Movement, and the Fellowship of the Kingdom, to face the present situation, and to join in a new brotherhood of effort. Through Copec the spiritual aspirations and social ideals of these movements have been re-defined and given a larger social content. In the light of this detailed definition there can be no compromise with the worldly and the materialistic who are at present 'at ease' within the Church.

Copec has taught anew that Christianity covers life in all its relationships. It is concerned with all the multifarious problems which arise because individuals are living together in families, villages, towns, and nations—in the ever-expanding and interdependent groups which are the products of our 'Great Society.' It thus seeks to realize the spirit of the Incarnation, and to make the Christian Church 'the Body of Christ,' through which He can reach out and claim for God every one of the relationships of life. At present the Church is but a fragment, the first-fruits of a redeemed and renewed human society which must become the kingdom of God upon earth. Copec declares afresh, and with an authority which is derived from the nature and quality of its representative utterances, that there is far too much preventable evil in the modern world. For much of it Christians are morally responsible. Whilst they have slept, brutal economic theories, due to the hesitation of the Church in applying Christian economic principles, have held the field. The teaching and example of Jesus have been deliberately set aside by both the Church and the world as visionary and not authoritative in actual, every-day life. The Sermon on the Mount has been pronounced impracticable, and living by love an idle sentiment. Copec calls for a real repentance, a radical conversion, a change in this attitude of unnecessary compromise, disloyalty, and fear. Christian people must be enamoured of the vision of the true social order, based on the Fatherhood of God, ethical sonship in Christ, the brotherhood of man, and

the Kingdom of God on earth—‘a new heaven and a new earth wherein dwells righteousness.’ Our Lord’s teaching and spirit have created this vision, and His evangel holds out to men the Divine resources by which it can be realized.

In this direction Copec is the first concerted movement upon a large scale. In the words of its President, ‘Knit in spiritual fellowship, we have a vision of the Church of Christ and of the possibility for the world. Jesus Christ has a remedy and a redemption. He waits for the Church to act and suffer in His name, for a readiness to sacrifice time and money and much more for Him.’

Copec is a declaration that the only possible solution for the entrenched social evils of the age is corporate Christian action. It is a declaration in act, and not only in word. It presents the spectacle of many hundreds of Christian men and women of all Churches, classes, parties, positions, and temperaments brought into an organic unity, and led to definite decisions as to the principles of Christian conduct in the present situation. It urges the Churches to sink their minor differences in order to face the larger problems of our age.

Copec’s Message to Church and World.

The Church will make one more mistake if it neglects this new movement in its midst. It should realize at long last that social Christians constitute a large and growing army—a convinced, militant, and expert section in all the Churches. Those who would place aside the conclusions of this Conference as the product of uninformed enthusiasm and impracticable theory, must recognize that on the list of Copec’s commissioners and council are expert economists, able statisticians, prominent publicists and educationalists, representative capitalists and trade unionists, university professors and leading clerics of all the Churches. No longer can Christian social reformers

be set down as cranks, or as men who dream dreams but refuse to face realities. The Christian Church can hereafter ignore them at its peril. 'Artifex' (Canon Peter Green) recently asked: 'Is there in the Church the spiritual power to realize these ideals?' Speaking for his own Church, he feared not. What must be said of the Free Churches?

After Copec the Churches can never be the same again in this country. If they accept the challenge, they will be embracing one of the greatest opportunities the Church has ever had. If they decline or evade it, they will be false to the demonstrated needs of the time, and the demands of the awakened Christian conscience. Hereafter, only in the degree in which they open their minds and adapt their policies to the new outlook, will they attract the finer spirits of the age.

Copec also issues its challenge to the modern world—a world that has long proceeded on its unspiritual, materialistic way, organizing itself ostentatiously upon non-Christian lines. To it Copec flings down the gauntlet—a gauntlet which the world even in the interest of its own selfish principles will be compelled to take up. Copec is but the advance guard of a mighty moving spiritual host, which has declared war upon the present social order. It is a sign that the Christian Church, armed with spiritual forces, is entering the arena to fight to the death with everything in the economic and political order which cannot endure the scrutiny of Christ. Material and spiritual progress are but two aspects of man's developing life, and in the last analysis are closely interwoven. The late Lord Salisbury once approved Prof. Clifford's accusation that Christianity had destroyed one or two civilizations which would not embrace it. He added, 'How much more would it destroy the civilization it had itself largely created, if that civilization rejected it!'

Copec has in modern terms restated the important Christian doctrine of the value of the individual. It asserts that the modern social order has through

ignorance, greed, and indifference become so organized that it renders impossible for large groups of men a meaningful and abundant life. Copec is a warning to society that the claims of justice, fellowship, and service, the supreme manifestations of personality, must sweep away the selfishness and heartlessness which exploit individuals, and keep them from that full and rich life which is the heritage of man. It is an invitation and a call to the modern world to take Christ's yoke upon it, and prove that, compared with its own grievous yokes, 'His yoke is easy, and His burden is light'; that the only safe, sane, scientific life for society is life in harmony with the spiritual law of the universe, the law of Divine Love, Service, and Sacrifice.

APPENDIX

The following are some of the short prayers in daily use before Copec met. They may be found useful in other groups :

O Almighty God, unlimited by time or space, who dost call for witnesses in every corner of the world, send the fire of the Holy Spirit upon all who work for social righteousness wherever they may live, through Jesus Christ our Lord. Amen.

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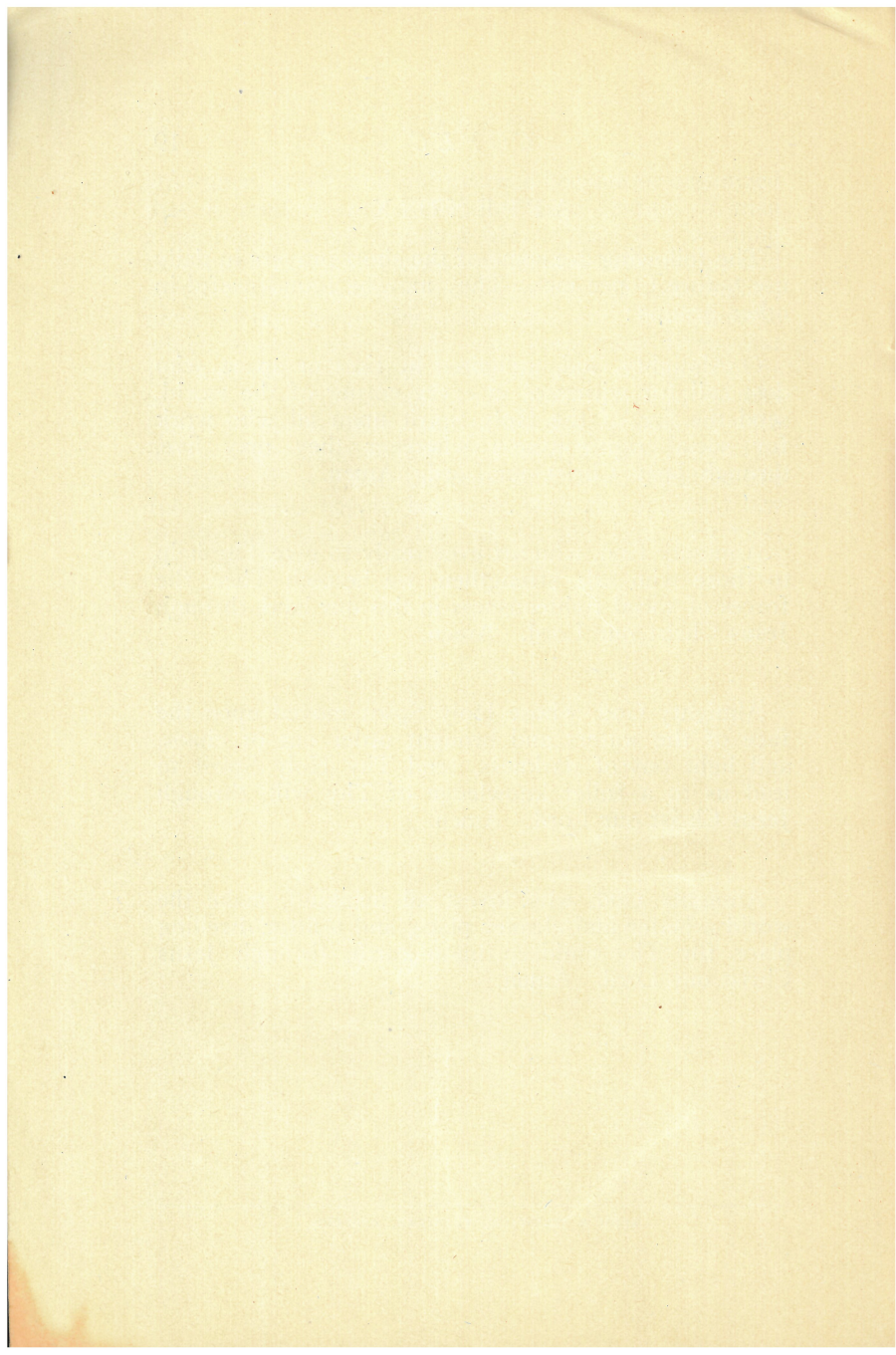
Almighty God, who art ever ready to give Thy help to those who ask, strengthen, we beseech Thee, the forces of social righteousness in this our land, through Jesus Christ our Lord. Amen.

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Almighty God, whose Holy Spirit moved upon the face of the waters and brought order out of chaos, and light out of darkness, send Thy Holy Spirit to lead us to a fuller knowledge of Thy will, through Jesus Christ our Lord. Amen.

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Almighty God, who lovest all mankind, make the world a better and cleaner place, and a fitter dwelling place for Thy children upon earth, through Jesus Christ our Lord. Amen.



'The Fellowship of the Kingdom.'

OUR MANIFESTO:

1. We definitely commit ourselves to a great Evangelical movement which shall gather up all that is best in the spirit of the past and apply it, as God shall guide us, through present-day methods to the problems of our age.
2. In this movement our first aim is to start in as many fresh places as possible small groups to supply a frank and living fellowship in the double aim named below. Some of these groups shall consist of the Ministers of a neighbourhood, others should be connected with local Churches, and to them should be invited all who agree with the aim of the movement.
3. These groups shall set before themselves a double aim, each part of which is essential to the other—a QUEST and a CRUSADE.
 - (a) We must seek both as our motive power and as an end in itself that large and transforming fellowship with God in Jesus Christ which we find in the pages of the New Testament, and which we are convinced God means this age to enjoy. In these groups all that this fellowship stands for must be explored and made our own. It is only by this new equipment that we can be made equal to the tremendous times in which we live.
 - (b) At the same time these groups shall commit themselves to definite aggressive methods to reach the 'outsider.' The methods which suit each particular neighbourhood will be different: they must be discovered and fearlessly applied.
4. We are profoundly sure that God is leading His people into great discoveries of Himself which will result in a new power over men. Signs of this are appearing in many places. We are looking for no sectional movement, a rally and co-operation of those who are natural 'Evangelists,' but a fellowship which calls for every type of gift, character and service. The aim of the proposed Fellowship is in its scope not exclusive, but comprehensive, and is dominated by the idea of bringing men and women to personal decision for Jesus Christ.
5. In our efforts we resolve to help one another to the utmost of our power. The old individualism which left each man to tackle his problems in comparative loneliness can be replaced by something better in a corporate movement in which the individual, as far as possible, has behind him the resources of the whole.

Organizing Secretaries:

Rev. HENRY HIGH, 32, Albert Road, Ashford, Kent.

Rev. J. M. STORMONTH, 210, Upper Parliament Street,
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